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(2) the caste and religion of those Judges;
(3) the period during which each held office;
(4) the qualifications of each of them;
(5) the nature of the institution that carried on the highest judiciary function, before the constitution of the Chief Court;
(6) the persons who held office in it, from time to time;
(7) the castes to which they belonged; and
(8) the qualifications of each of them?

Mr. U. Kandar Menon.—(1) to (4). The information available is appended. (*Vide Appendix I.*)

(5) The Raja's Court of Appeal. Vide also the Cochin State Manual, page 346.

(6) to (8). Laborious search of the records of nearly half a century is necessary to ascertain whether it is possible to furnish the information and Government do not consider that any adequate purpose is served thereby.

Sanskrit College at Trippunittura.

449. **Mr. M. K. Raman.**—Will the Government be pleased to answer the following:—

(1) are all castes of His Highness' subjects admitted for studies in the Sir Rama Varma Sanskrit College at Trippunittura;
(2) what are the main subjects taught in that College;
(3) even among those admitted in the College, are some castes prohibited from attending certain classes; if so, what are those castes and what are the subjects prohibited to them;
(4) who is the Principal of that College; is he a Cochin Government servant; is he entitled to get a pension from the State;
(5) who is the owner of the site and of the buildings of the College;
(6) was the site acquired by our Government;
(7) is that institution inspected by the Education Department;
(8) has that institution been recognised by our Government;
(9) has the Director of Public Instruction any sort of control over that institution;
(10) is any contribution given by our Government for its maintenance;
(11) was any given at the commencement of that institution;
(12) does the Director of Public Instruction issue any certificates to the students of that College which entitle them to call themselves "Bhooshanam";

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(13) is there any public examination held before such a certificate is given; were any such certificates issued to some of the old students of that institution, who had left it years ago, without making them pass any examination; how many Bhooshanam certificates have been altogether issued till now; is such a certificate holder entitled to get any appointments in the State;

(14) is there any objection for the Government to throw open the institution for studies to all castes of people in the State?

Rao Sahib Mr. C. Matthai.—(1). No.

(2) Nyaya, Vyakarana, Vedanta, Ayurveda and Jyotisha.

(3) Yes; only Brahmins are allowed to study Vedanta.

(4) Mr. K. Rama Pisharodi. He is a Government servant deputed to the College as Principal and is entitled to get pension from the State.

(5) The Government.

(6) Yes.

(7) Yes.

(8) Yes.

(9) Yes.

(10) Yes.

(11) Yes.

(12) The title and diploma of "Bhooshana" is awarded under Government orders with the counter-signature of the Director of Public Instruction.

(13) (a) Yes.

(b) No.

(c) Twenty-seven.

(d) He is declared qualified for service as a Pandit or as a teacher in a Vernacular School.

(14) Yes; it is a privately endowed institution started for the purpose of preserving the orthodox indigenous type of Sastraic studies and scholarship.

Mr. M. K. Raman.—With regard to the answer to sub-division (3) of my question, I may state that that is not the full answer to my question.

Rao Sahib Mr. C. Matthai.—The full answer is given. "*Yes.*" That refers to the first part of the question. "*Only Brahmins are allowed to stuay Vedanta.*" That refers to the second part. Even among those who are admitted into the institution, some are prohibited from studying some subjects.

Mr. M. K. Raman.—So Vedanta is the only subject which is prohibited? What are the castes which are prohibited from studying that?

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Rao Sahib Mr. C. Matthai.—All caste-Hindus except the Brahmins are prohibited.

Mr. M. K. Raman.—May I know what is the objection to teach Vedanta to other castes as well?

Rao Sahib Mr. C. Matthai.—It is a private endowed institution with specific terms and as such Vedanta could be taught only to Brahmins.

President.—They follow strictly the ordinances of the Sastras. According to the Vedas and Vedanta, it should be taught only to Brahmins and not to any other castes below them.

Mr. M. K. Raman.—What Sastras do they follow?

President.—They follow the Vedas and Vedanta.

Mr. M. K. Raman.—I want to know what is the objection to teach those subjects there to the non-caste-Hindus? This is an institution recognised by Government and aided by Government, and we find now a rule that Vedas and Vedanta should be taught only to Brahmins. May I know why the caste-Hindus other than Brahmins are precluded from studying that?

President.—It is strictly a Vedic injunction; it is followed.

Mr. M. K. Raman.—May I know what it is based upon?

President.—It is based upon the Vedas and Vedanta; Vedas and Vedanta say so.

Mr. M. K. Raman.—Should the Government observe this injunction of the Vedas?

Rao Sahib Mr. C. Matthai.—It is clear from the answer to sub-division (14) that it is a privately endowed institution started for the purpose of preserving the orthodox indigenous type of Sastraic studies and scholarship.

Mr. M. K. Raman.—I want to know on what ground the caste-Hindus other than Brahmins are prohibited from attending the Vedanta classes?

President.—As stated previously it is simply following the Vedic injunctions.

Mr. M. K. Raman.—With regard to sub-division (9), may I know what is the sort of control which the Director of Public Instruction has over this institution?

Rao Sahib Mr. C. Matthai.—Supervision of the institution.

Mr. M. K. Raman.—Then with reference to sub-division (10), may I know what amount is given every year by the Government to this institution?

Rao Sahib Mr. C. Matthai.—Government gives Rs. 2,000, the Devaswam Department gives a little more, many private persons also contribute.

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Mr. M. K. Raman.—I am not on the question what others give to this institution; I want to know what the Government gives annually.

Rao Sahib Mr. C. Matthai.—Rs. 2,000.

Mr. M. K. Raman.—At the commencement of the institution what was the amount given by the Government?

Rao Sahib Mr. C. Matthai.—The same amount; there is no alteration in the amount given by Government.

Mr. M. K. Raman.—Are other caste people also allowed to take part in the examination which gives the title of 'Bhooshana'?

Rao Sahib Mr. C. Matthai.—There is another special examination conducted by Government in which all could take part and which entitles them to the same qualification as the 'Bhooshana.'

Mr. M. K. Raman.—My question is whether other caste people are allowed to compete for this diploma of 'Bhooshana' or is it only those who study in the Sanskrit school who are allowed to sit for the examination?

Rao Sahib Mr. C. Matthai.—There is another examination which gives all the privileges.

President.—I think the 'Siromani' is equal to this diploma.

Rao Sahib Mr. C. Matthai.—It is the Pandit's examination which is equal to this.

Mr. M. K. Raman.—Am I to understand that to obtain this diploma, this 'Bhooshana' title, the members of the non-caste-Hindus, Christians and others are not entitled, is that so?

Rao Sahib Mr. C. Matthai.—For this particular title they are not entitled. But there are other titles which they are entitled to get and which give the same qualification.

Mr. M. K. Raman.—What I wish to point out is that this particular title we also want to get.

Mr. K. T. Mathew.—What we have come to understand is that this 'Bhooshana' title should not be a *bhooshana* to others.

Mr. M. K. Raman.—Why do the Government consider that only Brahmins are entitled to that 'Bhooshana' title?

Rao Sahib Mr. C. Matthai.—Because it is so.

Mr. M. K. Raman.—Will the Government kindly see to the way to enable other castes, other people, to study and sit for this 'Bhooshana' title examination?

Rao Sahib Mr. C. Matthai.—Not for the 'Bhooshana' title. There are other courses which would be equally good.

Mr. M. K. Raman.—I am on this particular title. Whether candidates of other castes could sit for this examination which would give the 'Bhooshana' title.

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President.—What the Member means to say is, suppose a candidate of another caste studies this course privately, whether he could appear for this 'Bhooshana' examination and get that title.

Rao Sahib Mr. C. Matthai.—He does not get the 'Bhooshana' title.

President.—Does it mean that no private candidates can be admitted for this 'Bhooshana' examination?

Rao Sahib Mr. C. Matthai.—Yes.

Mr. M. K. Raman.—Will the Government be pleased to give this title to a person or to any person who passes this examination?

Rao Sahib Mr. C. Matthai.—'Pandit' is a better title than this 'Bhooshana'.

Mr. M. K. Raman.—I ask whether any non-caste man could get this 'Bhooshana' title?

Rao Sahib Mr. C. Matthai.—No.

Mr. M. K. Raman.—I shall leave it there. Coming to subdivision (14), may I know by whom was this endowment given?

Rao Sahib Mr. C. Matthai.—It was given by His Highness the Ex-Maharaja.

President.—This institution was endowed and started for the purpose of preserving the orthodox indigenous type of Sastraic studies and scholarship.

Mr. M. K. Raman.—Was it a stipulation in the endowment that this should be given only to Brahmins?

President.—It is stated there that this was started for the preservation of Sastraic studies and scholarship.

Mr. M. K. Raman.—That, to my mind, does not appear to be very clear. May I know whether there was an express stipulation, when the endowment was given, that non-caste people should not be entitled to get this title?

Rao Sahib Mr. C. Matthai.—That was the original intention of the donor. It is clear from the answer.

Mr. M. K. Raman.—May I know why the Government is contributing from the State amounts for the perpetuation of this orthodox indigenous type of Sastraic studies which confers titles only on certain particular caste people?

Rao Sahib Mr. C. Matthai.—Because a large section of the population are benefited by the instruction.

Mr. M. K. Raman.—I want to know why the Government is encouraging this institution by giving contribution for the perpetuation of this orthodox indigenous study, the advantages of which are derived only by a section of the population?

President.—The answer is given that a large section of the population is benefited. The answer may not be satisfactory to you, Mr. Raman.

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Mr. M. K. Raman.—What is the percentage of the people that are benefited by this institution?

Rao Sahib Mr. C. Matthai.—I said a large section; I cannot say the percentage in decimals.

Mr. M. K. Raman.—But then there is a larger section who are not benefited.

Rao Sahib Mr. C. Matthai.—That does not mean that a large section of the population should not be benefitted.

Mr. M. K. Raman.—But there is a larger section still who are not benefitted.

Rao Sahib Mr. C. Matthai.—It is true that the Government is under debt towards those larger sections.

Mr. M. K. Raman.—Will the Government be pleased to see that the larger section is also benefited?

President.—I believe the Government is giving annual grants to some other like institutions. I believe there is a Sanskrit Patasala at Vellarappilli and other places.

Rao Sahib Mr. C. Matthai.—There is one other institution even in Trippunittura. There is one in Chittur.

President.—I think there is one at Pushpagiri in Trichur.

Rao Sahib Mr. C. Matthai.—It is not a school for Vedic studies.

Mr. M. K. Raman.—Will the Government be pleased to take some measures to confer this 'Bhooshana' title upon non-caste people also?

Rao Sahib Mr. C. Matthai.—I have answered that question.

Mr. M. K. Raman.—As it is, non-caste people have no chance of getting this title conferred on them.

Rao Sahib Mr. C. Matthai.—If another private donor comes in with an endowment for an institution to teach non-caste people, we will be more ready to aid that institution also.

President.—When you have the means to acquire titles equal to this 'Bhooshana' or even better, why do you insist upon this 'Bhooshana' title?

Mr. M. K. Raman.—Which is higher we cannot say. Here the name of the title itself is 'Bhooshana'. Do the Vedas prohibit non-caste-Hindus from becoming 'Bhooshanas'?

Dr. A. R. Menon.—On a point of order, Sir. I want to know whether it is a religious discussion which is going on here on Sastras and Vedas.

Mr. M. K. Raman.—I refer to the Sastras and Vedas because in the answers given to me it is said, that the prohibition is based upon Vedas and Sastras. It is said that Vedas, Sastras and

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Vedanta prohibit non-caste-Hindus from studying Vedas and Vedanta and also that they should not be taught those subjects.

President.—If this is discussed in a learned assembly of Pandits, then the discussion will be appreciated.

Mr. M. K. Raman.—The answer given to me is that according to the Vedas only Brahmins are allowed to study Vedas and Vedanta and that the 'Bhooshana' title should only be given to them. May I know whether in the Vedas it is stated that no caste-Hindu other than the Brahmins shall be allowed from becoming a 'Bhooshana' ?

Rao Sahib Mr. C. Matthai.—I shall make a study of the Vedas and give the answer.

Mr. M. K. Raman.—I did not catch the answer, Sir.

Rao Sahib Mr. C. Matthai.—I shall make a study of the Vedas and answer, Sir.

President.—He says he cannot answer now. He can answer only after studying the Vedas.

Mr. M. K. Raman.—But the Sastras say, it is said, that only Brahmins could study the Vedas. Then how can the Member for Education study Vedas ?

Mr. U. Kandar Menon.—He can study the Vedas ; but he will not be allowed to appear for the examination which confers the 'Bhooshana' title to those candidates who come out successful in the examination. That is all.

Condition of the Jetties in front of the Comptroller's Office.

450. Mr. M. K. Raman.—Will the Government be pleased to say what is the average number of boats per year that reach the landing places inside the tank in front of the Comptroller's Office, Ernakulam ;

has it ever come to the notice of the Government that the jetties inside the tank are in a most dangerous condition and that one jetty, in fact, consists only of two iron rails placed wide apart, projecting horizontally over the water and that the tank lies in a highly insanitary condition especially in the low-tide when the whole tank is emptied of its water, exposing accumulation of filth and mire emitting foul smell ?

Mr. U. Kandar Menon.—Government have no accurate information.

The jetties and the tank are not in a satisfactory condition.

Mr. M. K. Raman.—With regard to the answer to sub-division (2), are the Government aware that the inhabitants of the bazaar are making use of the seashore behind the bazaar for answering calls, Sir ?

Mr. U. Kandar Menon.—Government are not aware

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